

THE CHRISTIAN CENTURY

C. W. B. M. NUMBER



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The great success of our offer to
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THE CHICAGO CHURCHES.

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wholly sound ideas of a profound and finished
thinker."—*Chicago Daily News*.

Palestine or even the wide domain of America, but embraces the world. Her weapons are the sword of the spirit and the shield of faith. She wages no contest with human enemies. Her wrestling is with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high and low places. The only victory which can satisfy her is the submission of the world to the authority of Christ.

The Christian Woman's Board of Missions is this modern Deborah. Called of God in a time when her example and encouragement were needed, she has not only served as a harbinger of the truth through her own efforts, but has inspired her brethren in the church to new consecration and greater effectiveness in Christian service. She has been satisfied with nothing less than a world-wide enterprise. Her missionary work, beginning at home and inspiring with fresh

courage the hearts of many workers in the American field, has gone further out and reached hands of helpfulness as far as India and Japan. No one color or race has attracted her solicitous regard, for her missionary work has extended to both black and white. The work of education and evangelization among the negroes of the south has been wisely committed to her hands and with the happiest results. And even the field of pure education has been partially occupied by this modern Deborah, prophetess and teacher, by the establishment of the Bible Chair instruction in connection with several of the strongest state universities.

The most impressive feature of the work of the Christian Woman's Board of Missions is the quietness with which it is accomplished. A simple and compact organization with regularity of activity and continuous gathering of offer-

ings creates a result which is an astonishment to all lovers of the missionary cause. The success of this work does not lie in large gifts or impressive publicity, but in regularity of effort and quiet determination to make effective its work.

The first Sunday in December is a day to be much thought of in the churches. The minister owes it to himself, to his congregation, to the entire enterprise of missions and especially to his local auxiliary to see that the day is marked by appropriate services and a worthy offering. The minister who fails in this duty is something less than true to his trust. The auxiliary that does not remind the minister of his responsibility on that day is neglecting its work. The church that does not welcome a message regarding this important organization is missing a valuable missionary experience.

H. L. W.

A Great Need and a Great Day

Ida W. Harrison

The one day in the year upon which the work of the Christian Women's Board of Missions is brought before the churches is the first Sunday in December, or a day that may be chosen as a substitute for it. At this time, the work of the organization should be presented as attractively as possible, and an offering taken for its support. It should be an easy task to tell of its victories, while its march has been without haste, it has also been without rest—it has ever moved in obedience to the clarion call, "Go forward."

Each year has found us with enlarged work, with enlarged offerings, and we earnestly trust, with enlarged conceptions of our obligations to our brother for whom Christ died, and to our Lord himself. From a single station and a handful of workers 32 years ago, we now have 363 missionary evangelists, teachers and native helpers in 39 states and territories in our own land and in India, Jamaica, Porto Rico, Mexico and South America. These are supported by 266 auxiliaries, by 2,790 children's societies, and by gifts from friends of the Board. Our work is both home and foreign—our labors are only limited by our opportunities; this gives it a cosmopolitan flavor that should commend it to all tastes.

Our educational work has always been one of our strong points. We believe that the "Go teach" in the marching order of missions should be accounted equally with the "Go preach." We reach all sorts and conditions of people with this branch of service; we have chairs for teaching the English Bible in centers of culture and social influence like our great state universities in Michigan, Virginia, Kansas and Texas. We have four schools for the negro in Mississippi, Alabama, Kentucky and Virginia. Schools for the Chinese and Japanese on the Pacific coast, for the bright boys and girls of the mountain section of Kentucky, where about 700 pupils were enrolled last year; a great school in Monterey, Mexico; schools in Porto Rico and Jamaica, and 24 flourishing schools in India. There has been an attendance of 3,850 students at these various institutions during the past year.

We do philanthropic work for orphaned and destitute children in three orphanages in India and one in Porto Rico, with about 500 girls in them. The new

Boys' Orphanage in Porto Rico, a splendid stone building, costing \$12,000, is now completed and will be opened immediately. We minister to the lepers in a station at Deoghur, India. We do medical work in four hospitals and 11 dispensaries in India. We do evangelistic work at all of our stations. Many churches in our own land are the result of our labors—the church of our brotherhood in Montana is almost wholly the child of the Christian Woman's Board of Missions. There are six churches in connection with our Mexican mission. We have 23 churches in Jamaica, with 2,256 members, at each of our nine stations in India there are churches. Eight hundred and twenty-two Christians in that land now worship the true God, instead of their cruel and senseless idols, as a result of the labors of our missionaries. During the past year our evangelistic work at home and abroad has been crowned with 3,657 conversions.

But great as are the enterprises of our Board, we are ever planning to enlarge them, for growth is one of the penalties of success. Some definite forward steps will be taken immediately, and others as the year advances. In the United States, the little church at Reno, the only one of our people in the great state of Nevada, will be strengthened and sustained. In New Hampshire, where we have not a single church, our board will plant and support one at Manchester. A new boys' dormitory will be built at Hazel Green. The oriental work on the Pacific slope, under the able leadership of W. P. Bentley, will be advanced in various lines. Steps have already been taken to open a hospital at Oakland, where the Chinese are massed since the earthquake. In Porto Rico, two new workers have been sent, and another station will be opened at Mayaguez. A mission home will be built in Jamaica, and two additional workers employed. A dormitory will be built at Monterey, Mexico, and property purchased at Sabins. Another worker will be sent to help those two lonely laborers in South America. In India a new station will be started and equipped at Thause, and a boys' orphanage will be added to the work at Mandha.

We must have a growth in offerings to support this growth in work and

workers; our Board asks that we raise \$215,000 for this missionary year of 1906-1907. Shall we not take a long step toward the accomplishment of this splendid task in our offering on the first Lord's Day in December?

Lexington, Ky.

No bit of criticism seemed more unwarranted than that on President S. M. Cooper's address at Buffalo. He cast no reflection upon the forefathers. He affirmed that men of to-day must utter messages for to-day. That is common sense. Any man who thinks a moment must affirm the same thing. If Alexander Campbell lived now, he, with his splendid tact and rare apprehension, would speak to the people of to-day, and his messages would be suited to them. This was the front of Cooper's offending. Those who have read the religious history of the early days when Campbell began his remarkable career, know that the spirit of the churches differed very much from the spirit of the churches to-day. And that very difference demands a message suited to the new spirit. One cannot but feel that there is a bit of religious intolerance in such a criticism that is out of harmony with the splendid Catholic plea we are making. No great cause is advanced by such mole-eyed criticisms.—Pittsburg Christian Worker.

DIVINITY HOUSE NOTES.

Dr. Willett is giving a regular course of instruction in "The Theology of the Disciples," and lectures once a week before a general assembly of the Disciples.

Dr. Gates is out of residence, traveling in the interest of the Divinity House. He is raising money to establish endowed scholarships in each of the colleges. He was in Peoria on Sunday, November 11, and spoke for the pastor, Mr. Burns, both morning and evening. On Monday morning he gave an address before the Ministers' Association of Peoria. Monday evening he was at Knoxville, Ill., and spoke for Mr. Schwartz, who is in the midst of a protracted meeting.

Learn two things: Never to be discouraged because good things get on slowly here, and never fall dally to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

Causing India's People to Hear

Annie Lackey

Last December, a few days before the beginning of the Christmas vacation, a bright-faced girl of the Deoghur Orphanage came, saying: "Mama ji, we sisters (meaning the other girls of the orphanage) wish to spend our holidays in causing God's word to be heard, for there will be no profit from a holiday if we cause no one to hear."

The girls in my care were no happier in their little plan than I was to know their wish and to arrange for them to carry it out. So we at once agreed that during the Christmas holidays we would, as the people of India say, "Cause many to hear."

The vacation days came, with their bright sunshine and crisp air, for the winter in India is lovely, and the time was perfect for evangelistic work. The hearts of the girls were overflowing with gladness and they could hardly wait to start on their mission, as day after day dawned with its wonderful opportunities.

There were no conveyances to be had for this large band of missionaries, but all were delighted to walk and there were always forty, fifty or sixty girls ready to go, and many others had to be left at home in disappointment, because they were too little or too weak for the long walks.

On certain days we went, both morning and afternoon, into the town, while on other days we visited some nearby village in the forenoon and went to the bazaar in the afternoon. One morning we decided to visit a small Mohammedan village, whose cottages, with their white mud walls and red tile roofs, can be seen from the mission bungalow. Between the bungalow and the village, nestling among large, green trees, lie the rice fields, covered with short stubble—the remains of last season's rice crop, and surrounded by narrow ridges made to shut the water within the small square fields during the season when the rice was growing.

How happily these missionary girls of India made their way over the fields;

for did not the Master and his disciples walk through the fields in days of old? And the girls thought of the One who walked beside them, and they spoke together concerning the message He had given them to deliver to India's people. Sometimes we walked along the steep, narrow ridges, then went down into the dry stubble and again out over other ridges until finally we entered the village. As we approached one of the cottages we saw little brown-faced children playing or standing about, and sev-



Adelaide Gail Frost, Missionary, Mahoba, India.

eral women came out to see, more than to hear, for never before had they seen such a large company of shining-faced girls, dressed in clean white flowing garments and carrying hymn books in their

hands. After a few friendly "salaams" we asked if they would like us to sing and from several came the answers, "Yes, yes," "Please sing," "We will hear," etc. So the hymn books were opened, and we sang a Hindu hymn, to which they listened attentively. Then we told them of the Christ and of God's love. The women then asked for another song, and as we sang several little heathen boys and girls sang with us. From that house we went on to another and another, telling the same old story to those who gathered to hear. At one place an old wrinkle-faced woman sat on the ground in front of her little mud cottage and as she twisted thread—one end of which she held between her toes—one spoke to her of a Savior from sin and as the message was being given others came to hear. At another place we were speaking to a group of women but the man of the house, who was upon the roof putting on the thatch, was listening, and finally he called out: "I do not want to hear of Christ, but I am ready to give my life for Mohammed." But he had heard the message any way, and God is able to change his heart. As we passed on through the village, an old man sat by his door and when we asked him if he would like to hear, he became frightened, but just then another man came up and we began singing and soon the old man was our most attentive listener.

The classes of hearers that morning were many. Some were indifferent, some seemed to want to hear, but they were afraid to stand and listen. But there were others who were hungry for the truth and who followed us from place to place in order to hear more.

Considering all things the work of the morning was very encouraging, and though somewhat weary, all returned with hearts overflowing with thanksgiving for the opportunity of making known to India's dark minded ones, the everlasting gospel of our Lord.

Deoghur, Baldyanath, Bengal, India.

The Children the Hope of India

W. M. Forrest

Benjamin Disraeli once said, "All countries that refuse the cross wither." That is true because the nation or people which will not become the Kingdom of our God and his Christ must utterly perish.

India is confronted by that danger today. In the past she has been an easy prey to conquering nations because she has been false to the truth and ideals God gave her in her own religions. Now she is in greater peril because a new light has arisen and she may refuse to come unto that light. Already her leaders are declaring her doom in overtaking her before their very eyes. Witness these words of a prominent Hindu: "There is no more tragic event under the sun than the death of a nation, and this consists in the destruction of peoples and institutions and national peculiarities that give it an individual character. This awful tragedy is now going on in India. The old religion is dying, the old morality is dying; the bonds of custom and tradition, which are the bones and sinews of the social organism, are dissolving; there is death and decomposition all around."

The tragedy here deplored cannot be

averted by vain efforts to return to past conditions. India must be swept along by world forces, whether to weal or to woe. What is needed is something to replace decadent sanctions by others more potent, to reconstruct old customs and usages to fit the changed times, to fulfill national religious ideals by the power of One in whom dwells all the fullness of God. In a word, if India would not perish she must enter the kingdom of God.

But when Jesus was among men it was concerning a little child he said: "Of such is the kingdom of heaven." He declared that only as men became as little children could they even catch a vision of that kingdom. That is a hard thing to do. Nowadays we are reattaching afresh that they who do not enter the kingdom in childhood take very many chances of never entering at all. In a land like India the odds against them are even greater. Hence the real hope of India is in her children. The land is to be saved by entering the kingdom of God. But the door of entrance is too low to admit any, save children and

those who become childlike in docility and humility.

What meaning that gives to all work, for the young in India. Even where men are won by the gospel, there is far more hope for the land in their children thus made accessible to Christian influence than in themselves. And in the little ones reached in schools, Sunday schools and orphanages, there is sure promise for the future of the land. Other work is indeed necessary, but the children's work is what is to make the homes and the hearts of India Christian in the end. Nor should we forget that in training our own children to give for India we are laying broad foundations for the selfish and godly characters which are to keep our own nation a part of God's kingdom in time to come.

The University of Virginia.

Love is not getting, but giving; not a wild dream of pleasure and a madness of desire—oh, no, love is not that—it is goodness and honor and peace and pure living—yes, love is that and it is the best thing in the world and the thing that lives longest.—Henry van Dyke.

The Observance of C. W. B. M. Day in the Churches

D. C. Tremaine

Ever since God, at the close of his creative labors, appointed the Sabbath as a memorial day of rest, the world has been forced to conclude the wisdom of appointing gala days for the discussion of great events, past and to come. Thus July 4th, Memorial Day, Thanksgiving, all proclaim and commemorate the blessings and glories of the past.

In like measure certain First Lord's Days, as in March, May, September and November, mark the near approach of great opportunities when God stoops to earth and offers man the privilege of being a collaborer.

We look for them and expect them and rejoice at their approach and passing.

and equaled half our church offerings. We owe the observance of this day to these "workers" of the church. While we men may have worked well sometimes, it is frequently spasmodic. Not so with them; month by month they study and plan and collect a dime. Men would scorn to do so little, yet by persistency they show a sum which these same men would fain have collected by means of large checks. We owe them an opportunity to tell us what they have done and how. Paul's wise injunction, "Help those women," seems satire when we see their accomplishments in compari-

in your loss. I congratulate, with a sincerity born of experience, those wise ones who have tried it and will never omit it again. Let their number be multiplied.

D. C. Tremaine,
Corresponding Secretary for New York.

THE HAT-TREE DRAWER.

I was to take a walk with a friend the other day.

"Wait," he said, pausing in the hall, "till I get a pair of gloves." Stooping over, he pulled at the hat-tree drawer. First it stuck on one side; then it stuck on the other side; then it yielded altogether, without warning. My friend sat



The Bina, India, Bungalow.

They form an integral part of the calendar of every living church. Would that such might be said of the First Lord's Day in December—C. W. B. M. Day. In some of our churches it has a scanty recognition, but fortunately for them, the number of those who herald it as worthy of a place among our great days, is growing.

A Debt of Honor.

The faithful observance of this day is laid upon our churches as a debt of honor, which we owe to these faithful women, together with the accumulated interest of thirty-two years. We owe it to them for what they have been, now are, and still hope to be to the missionary work of our great brotherhood. Scarcely a state but can point with pride to some of its most prosperous churches and say "the Christian Women's Board of Missions did that." In our own needy state, the efforts of the Christian Women's Board of Missions have, in a financial way exceeded the combined offerings of Christian Endeavor and Bible School

son with those of our other missionary societies.

Then, too, we owe them the encouragement of expressed appreciation. This acknowledgment may be most agreeably expressed in a large audience and a liberal offering on "their day."

A Promising Opportunity.

This day offers a splendid opportunity to interest and enlist strangers in the missionary work of the church. Our Auxiliary workers go after these women and get them, too. They sow the seed of missionary zeal in their hearts, obtain their membership to the auxiliary, and when later, the pastor leads them into the baptistry, mere man takes unto himself the glory. This occasion offers an opportunity to educate our own church members in missionary obligation. To enlarge one offering increases all. Interest a man, or woman in China, and she begins to see the needs in the next block from her home. To those pastors who have never had this day observed in their churches, you have my sympathy

down on the floor, the ridiculously shallow drawer in his hand, between his feet a sorry array of the odds and ends of the outside toilet—broken hat pins, old vells, buttons, winter gloves rolled into wads, old gloves, new gloves, gloves pulled off in a hurry with the fingers inside out, dirty white gloves belonging to his charming sister. I turned away, feeling that I gazed on a domestic exposure. My friend spoke softly to the drawer.

"Sh!" said I. "Your family! Put the drawer back."

"I will not put it back," he said. "We would never get started. Let the—"

Again I cautioned him, and we set out on our walk, leaving the litter on the floor; and as we tramped through the marvelous sky-scraper wilderness which is Manhattan, we talked of hat-trees and the futility of human effort, and sighed for a new Carlyle to write the philosophy of the hat-tree drawer.—The Contributors' Club, in the Atlantic.

Love may live when faith is dead.

The Women of Porto Rico

Nora Collins

When you think of Porto Rico a little dot on the map comes before your mind's eye no doubt. True, it is small, but with its nearly a million inhabitants it is as important as any other spot on earth containing the same number of souls. They are not heathen as we would find in Africa, because they have come in touch with the white race and have, by it, been elevated to a state bordering on true civilization—that is, the masses. The upper classes are as highly civilized as is the white race generally, for in them there is less of the mixture of the red and black races. Whatever may be their civilization, they are still in idolatry. Come with us into any of the Catholic churches and what will you see? The image of Mary, of Christ and of numerous saints. What does it all mean? It means idolatry and nothing less. The word of the priest is law to most of the women and lower classes,

but not to the men of the upper classes, for many of them are well educated, and where education makes its appearance there the power of the priest is broken. But the women! As it is not thought necessary for them to have an education, many of them can neither read nor write. Should you ask the question, "Why are Porto Rico's sons being sent to America and Spain to be educated, and not her daughters?" the answer probably would be, "It is not the custom of the country." True, it is not, and few Porto Rican men want a wife who can think for herself. She must be subservient to him in all things. It might be said, "They are contented and happy, why not let them remain as they are?" The same is true of the savage, but does he not need the elevation that comes with the knowledge of Christ? No peo-

ple ever rise higher than the condition of their women, so until Porto Rican women have a knowledge of the Savior and with it a better education the conditions in Porto Rico will not be greatly changed.

The dawn of the emancipation of Porto Rico's women is at hand. The first faint streak of day is visible. The public school is the light bearer, but its light is very feeble yet. There are two great reasons for this. The first is that only about one-sixth of the children of school age can be accommodated in the schools now provided. The second is that the people of the better class object to sending their children, especially the girls, to the public schools with the children from the street, just as you would dislike sending your children to school with the rough element from the slum districts of our large cities. For this reason private schools are necessary in order to receive and help this class and a free school is necessary for the lower classes. Why do we say two schools? First, because we believe that the average Porto Rican of the upper classes will be glad to have a school for girls alone, such as the Christian Women's Board of Missions provides, to which he can send his daughters and feel that they are safe. They can afford to pay for this education. Second, another school is needed because the poorer classes cannot afford to pay, but they need the education just as badly.

Comorio street swarms with children and there is only one small school house. One of the teachers said she had to have half of her school in the morning and the other half in the afternoon, in order to accommodate all of them. Another school is needed badly on this street.

So it is for the girls of Porto Rico that we plead to-day. These bright, intelligent girls, who will soon take the places and assume the responsibilities of the wives and mothers of Porto Rico. Shall they be prepared for these duties? God grant that we may give them the opportunities they need.



A Suttee Pile, Mahoba, India.

LABORERS TOGETHER.

The variety of the work of the Christian Woman's Board of Missions is as challenging to the mind as it is impressive to the soul. The noble women in the auxiliaries throughout the country have heard the cry of the orphan child in the tropics of Porto Rico, Mexico and India. They have heard the faint wailing of fever-stricken victims on the burning sands of the land of the Hindu's. They have labored to give Christian homes and education to the outcasts on the far-famed Pacific coast. They are vitally interested in lifting the "Black Burden" from the "Sunny South." The mountain people of Kentucky have appealed to them for open minds and more responsive hearts. University students in state schools, whose minds are unsettled and hearts longing for God, have not been left altogether in homesickness. Their interest therefore is found everywhere on the line extending from orphan outcasts on the one hand to students living in luxury and surrounded by the best of intellectual opportunities on the other. In its variety of interests

this organization stands unique. Of this variety which may be stated again thus: Educational, evangelistic, pastoral, medical, orphanage, I shall write only of the educational.

In a fundamental sense all its work is educational. And what is education? Frances G. Peabody of Harvard University writes: "The end of education is not information, but inspiration; not facts, rules, tables, but insight, initiative, grasp, growth, character, power." According to Professor Hanus of the same university, "The aim of education is to prepare for complete living . . . and the factors of educational value are incentive and power." "It becomes impossible," remarks President Butler of Columbia University, "for us ever again to identify education with mere acquisition of learning. . . . It must mean a gradual adjustment to the spiritual possessions of the race." And still again, according to Henry Van Dyke, "Education is the development of all of one's resources."

As I work in my own particular field and as I read the reports of the work

of education in the other fields cultivated by the Christian Woman's Board of Missions, I am thoroughly convinced that this great and ever growing organization has in mind only in all its work the development of Christian manhood and womanhood—and manhood and womanhood imply Christian—out of both unfavorable and favorable material as raw product. Than this work there can be no better and grander. To help it along is to help along the very best. Not to help it is to stand aloof from one of the noblest aims of the church.

Any one familiar with the history of the Christian Woman's Board of Missions knows that in 1874 at a terrible hour of need the organization was born. At that hour the Disciples of Christ in national convention assembled pledged by adopting a resolution "to help these women." That pledge must never be forgotten on the First Lord's Day in December. To me it is astonishing, in the light of its past history, to read of the number of times the Christian Woman's Board of Missions has come to the rescue of other departments of church work

and allowed no sinking work to go down. Its very first field—Jamaica—was taken from the American society which let its work lapse for about nine years. The course of this lapse was the Civil War. But it was a lapse, nevertheless. Every Christian on C. W. B. M. Day must realize that this feature of organized work deserves help, calls for a fresh appreciation of obligation to help, solicits help and rightfully and hopefully expects help. In Jesus' name, let us one and all help with this glorious work.

Frank L. Jewett,
Instructor Texas Bible Chair,
Austin, Texas.

“DO NOT SIN AGAINST THE CHILD.”

Children are the perennial joy of life. At their coming parental love awakens,

how often is it, at last, that the hand of this indulged, though neglected, child is the one to press the cup of disappointment and bitterness to the lips of self-sacrificing parents and loved ones.

Again, to many of the very poor, children come as but an added weight to the already heavy burden of poverty; and Want takes a fiercer grip on the producing powers of the parents. One more, means more work and less to eat. Under such conditions, parental love is stunted, or paralyzed in its first moorings; or, perhaps, suffers crucifixion under its cruel limitations. An attempt is made in the Orient to solve this problem by killing off the girls!

“Give us men!” is the prayer of the poet; but men are made out of boys. Another voice is striving to be heard. “Give us women!” But women are made out

testifies that her children are better behaved and more easily controlled when they are working with the Juniors. They are taught generosity and systematic giving. They acquire habits of mind and work which are foundational to the Christian life. If held to this course, they become trained workers for the salvation of men.

Would that this appeal might reach the hearts of parents and ministers and workers throughout the church. The children of innumerable prayerless homes need, and should have, the opportunities provided in the Young People's work. The abandoned family altar and the dusty Bible are a “sin against the child.” The attention of the mothers of the church is invited to the work of the Christian Woman's Board of Missions in the Junior Endeavor and Mission



A Group of India Orphanage Girls.

and rushes on to high tide. Some parents receive them as a direct gift from God; the protective and preservative maternal instinct clothes the mother with a divine solicitude, as she gathers her little one to her bosom. At the opening of that wide door of love and hope, parental sight beholds larger areas of life and surer promise of fulfillment. The standards of life are elevated through the inspiration of the transforming experience of the renewal of life in one's children. The father looks into the face of his first-born with awe, and with feelings he may be able to tell when he learns the language of heaven. To God-fearing parents the child is a heavenly plant to be grown for Him; a being to be nurtured in holiness and trained in knowledge and usefulness.

To others, the child comes as a beautiful plaything, an object on which to lavish tender words, caresses, indulgences and pretty clothes; as something to love, to be proud of, and whose material interests must be advanced at all costs. Even so, the child is a precious thing, and the object of high hopes. But

of girls. So here we are, again facing the problem of the child.

God places the child in the lap of woman; and over her bends man, eager, inspired by the new joy and responsibility of fatherhood. The world demands and God demands that for this gift, which so enlarges and enriches life, there shall be returned to the world the perfect product of manhood and womanhood. Is it too much to affirm that the first duty of the individual and of society is to see that it is “well with the child?”

The Christian Woman's Board of Missions, through its Young People's Department, presents an admirable opportunity for the training of the children in the lessons of the great teacher. There they are taught the story of Jesus until they love it, and love Him. There are many conversions from their ranks. The intelligent and consecrated superintendent leads the children into the fields of missionary fact and story, thus storing their minds with valuable knowledge. Their young lives are given right direction, wholesome control, and sympathetic assistance. An intelligent woman

Bands, particularly; and their active co-operation in the culture and development of the children would bear fruit that would glorify the Father. Sin not against the child.

Persis L. Christian.
Eureka Springs, Ark.

THE INDIANAPOLIS CAMPAIGN

(Report shows name of church, number of additions last Sunday and number to date.)

Olive Branch	10	17
Central	21	156
Second	1	18
Third	39	309
Fourth	6	41
Sixth	15	123
Seventh	6	22
Downey Avenue.....	6	13
Hillside Avenue	4	45
Bismarck Avenue	4	59
Morris Street	6	78
Englewood	1	4
North Park	9	73
West Park	9	42
Total	137	1,000

ENLARGEMENT!

One of the most striking and encouraging things in the recent rapid growth of the Disciples of Christ has been the enlargement of the work of the Christian Woman's Board of Missions. Beginning in Jamaica it reached out to India at the time the Foreign Christian Missionary society entered that land. In it America has added field after field until it is now expending about one hundred thousand dollars per year in the United States. Recently it has undertaken the fostering of new work in two states previously unoccupied, at Reno, Nevada, and Manchester, N. H. It is carrying on with splendid success the only educational work maintained by our people among the mountain whites of eastern Kentucky, and the negroes of the larger South, the negroes having been turned over to it by the A. C. M. S. sev-

of National C. W. B. M. headquarters, and a Missionary Training school at Indianapolis in memory of her mother. Within the last few years other gifts of one thousand, five thousand and ten thousand dollars have been received, sufficient to point the way for hundreds of like generous investments in the great and manifold work being carried on by our woman's organization.

C. W. B. M. Day December 2nd should be observed by every church. It will afford an opportunity to acquaint the entire congregation with the activities and successes of the C. W. B. M. It will give the friends of the cause a chance to express their approval in a substantial way, and it will afford a splendid occasion for the announcement of larger gifts ranging from twenty-five dollars for a life membership to one thousand, ten thousand or twenty-five thousand dollars



A Group of Little Light-Bearers of the Christian Woman's Board of Missions.

eral years ago. Now the same organization has placed in the hands of our sisters the very necessary and promising work in Porto Rico.

They have entered Mexico with the most auspicious opening years ever enjoyed by any of our mission stations with the possible exception of the work of the F. C. M. S. in the Philippines. It was a natural step from these fields to the continent of South America where a station has been established at Buenos Ayres. Each item of this new work is a part of the special Centennial program of the C. W. B. M. The Centennial fund being intended for the equipment of new stations and the establishment of new work.

Of course this enlargement involves enlarged income from an enlarged membership and sympathetic friends. While the principal dependence will continue to be upon dues systematically collected from month to month, the Centennial fund will be made up entirely of special gifts, and has already been distinguished by one of the most splendid benefactions ever made to one of our organizations, twenty-five thousand dollars by Mrs. Ferris of Detroit, Mich., for the building

for one of the great institutions of this sisterhood.

W. R. Warren,
Centennial Secretary.

SUMMARY OF THE WORK BY COUNTRIES;

Jamaica.

Number of Churches	23
Number of members	2,256
Number added during year	332
Number of missionaries	5
Number of assistant missionaries	1
Number of native ministers	5
Number of native teachers	6
Total number of workers	17
Number of schools	5
Buildings erected during the year (Churches at Providence, Carmel and Highgate)	3

India.

Stations	9
Out-stations	17
Missionaries	36
Assistant missionaries	5
Native workers	100
Total number of workers	141
Christians	822
Added during year	123
Hospitals	4

Dispensaries	11
Schools	24
Sunday Schools	23
Orphanages	4
Leper mission	1
Villages entered	235
Buildings erected during year (Iowa Hospital, Mahoba; Church, school and Women's Home, Rath; Boys' Orphanage, Maudha; Miss Adam's bungalow repaired and enlarged, Deoghur)	5

Mexico.

Stations	5
Out-stations	11
Missionaries	13
Native ministers and teachers	10
Total number of workers	23
Churches	6
Christians	219
Added during year	59
Schools	2
Sunday Schools	12
Dispensaries	1
Buildings erected during year (mission houses in Monterrey)	2

Porto Rico.

Stations	2
Out-stations	5
Missionaries	8
Native ministers and teachers	5
Total number of workers	23
Congregations	5
Christians	Not given
Added during year	20
Schools	2
Sunday Schools	7
Orphanages	2
Dispensary	1
Buildings erected during year (Boys' Orphanage)	1

South America.

Stations	1
Missionaries	2

Work and Workers in the United States.

Number of schools and Bible Chairs supported	12
Number of students in these schools	1,708
Number of States and Territories in which work is conducted	37
Number of Churches assisted	162
Number of conversions in Churches assisted	3,093
Number of Churches built by our workers	18
Number of Churches organized by our workers	14
Buildings erected during the year (Myers Memorial Hall, Wm. T. Withers Memorial Hall, addition to Hodson Hall, addition to Sarah K. Yancey Home for Girls; dormitory, Martinsville, Va. School)	5

CONDENSED STATEMENT.

Total number of workers in all fields	363
Total actual receipts	\$206,553.12
Total number of conversions	3,657
Total number of Churches supported or assisted	205
Total number of Churches built by workers of the Board	19
Total number of Churches organized	20
Total number of schools supported	46
Total number of pupils	3,858
Total number of hospitals supported	5
Total number of dispensaries supported	13
Total number of orphanages supported	6
Total number of buildings erected or enlarged	16

Divinity House Students

The following Disciples are studying in the Divinity School of the University of Chicago this fall:

F. C. Aldinger was born in New York in 1873; studied at Drake University, where he received the A. B. degree in 1898; at Yale University from 1903-5, where he received the A. B. and A. M. degrees; preached at Jefferson, Iowa, and is now preaching at the Douglas Park Church, Chicago; has preached 5 years.

Edwin C. Boynton was born in Kentucky in 1871; studied at Kentucky University and Texas Christian University, receiving the A. B. degree in the latter; has been preaching 15 years; preached at the University Church, Waco, Tex., before coming to Chicago; is now preaching at Antioch, Ind.; is married and has one child.

A. T. Campbell was born in Australia in 1870; studied at Kentucky University and the College of the Bible from 1896 to 1901; has been preaching 10 years; preached for the Cecil Street Church, Toronto, before coming to Chicago; is married, and is now preaching for the Metropolitan Church, Chicago.

W. D. Endres was born in Illinois in 1876; studied at Christian University, where he received the A. B. degree, and at Drake University, where he received the B. D. degree; has been preaching 10 years; preached at Knoxville and Moulton, Iowa, before coming to Chicago; is married and has two children.

C. A. Exley was born in Nebraska in 1873; studied at Drake University and the University of Nebraska, where he received the A. B. degree.

A. W. Fortune was born in Ohio in 1873; studied at Hiram College, where he received the A. B. degree in 1898 and the A. M. degree in 1900; at Rochester Theological Seminary and the University of Chicago, where he received the B. D. degree; preached at Chagrin Falls, Ohio, and Rochester, N. Y., before coming to Chicago; preached at Metropolitan Church, and is now preaching for the Garfield Boulevard Church, Chicago; is married and has one child.

Herbert M. Garn was born in Indiana in 1879; studied at Culver Military Academy, and at Hiram College, where he received the A. B. degree in 1902; preached at New Antioch and Lakewood, Ohio, before coming to Chicago; is now preaching at Aurora, Ill.; is married and has one child.

Richard W. Gentry was born in Missouri in 1881; studied at the University of Missouri, where he received the A. B. degree in 1905, and at Union Theological Seminary, New York, in 1905-6; was assistant pastor to Dr. C. H. Parkhurst, New York City, and of the First Church, Sedalia, Mo.

E. M. Haile was born in Tennessee in 1879; studied at Drake University, 1902-3; Washington College, 1904-6, and at Texas Christian University, where he received the A. B. degree in 1905 and A. M., 1906; preached at Fort Worth, Tex., before coming to Chicago; has been preaching 10 years, and is now preaching at South Chicago.

Edward A. Henry was born in New York in 1881; studied at Hiram College, where he received the A. B. degree in 1900; is now preaching at Brookston, Ind.

Guy Hoover was born in Ohio in 1872; studied at Dennison University and at Hiram College, where he received the A. B. degree in 1899; has been preaching 9 years; preached at Minerva, Ohio, and the First Church, Chicago, and is now preaching at West Pullman; is married and has two children.

W. S. Lockhart was born in Indiana in 1876; studied at Christian University, where he received the A. B. degree in 1901, and at Drake University, where he received the B. D. degree in 1906; has been preaching 13 years; preached at Paola, Kan., and Moulton, Iowa, and is now preaching at Chicago Heights; is married and has one child.

H. B. Robison was born in Georgia in 1866; studied at Kentucky University, where he received the A. B. degree in 1893, and the College of the Bible; was teacher in Kentucky University in 1893-

C. R. Wolford was born in Ohio in 1882; studied at Hiram College, where he received the A. B. degree in 1905; has been preaching 4 years; preached at Roseville, Ill., before coming to Chicago; is married.

Royal L. Handley was born in Iowa in 1876; studied at Butler College, 1900-1904; has been preaching 8 years; preached at South Bend, Ind., and was associate minister at the First Church, Chicago; is now office editor of The Christian Century.

Besides these men there are three women doing work in the Divinity School: **Miss Virginia K. Hearne**, who was pastoral helper with Mark Collis, Lexington, Ky., and with C. C. Rowleson, at Kenton, Ohio, and worker in the settlement at Leaday, Tex; **Mrs. Lucile W. Garn** and **Mrs. Ada L. Wolford**, wives of students.



The Texas C. W. B. M. Bible Chair Building, Austin, Texas.

1900; preached at Mt. Sterling and Wilmore, Ky., and is now preaching at Crystal Lake, Ill.; is married and has two children.

W. F. Rothenburger was born in Ohio in 1875; studied at Ada, Ohio, and at Hiram College, where he received the A. B. degree in 1900; has been preaching 7 years; preached at Ashtabula, Ohio, 5 years, and is now preaching at Irving Park Church, Chicago; is married.

L. P. Schooling was born in Missouri in 1875; studied at the University of Missouri, where he received the A. B. degree in 1905; preached at Peoria, and is now preaching at Cheneyville, Ill.

George B. Stewart was born in Ohio in 1876; studied at Bethany College, where he received the A. B. degree in 1897; was Y. M. C. A. secretary at East Liverpool, Ohio, and Muskegon, Mich.; preached at Dayton, Ohio, 1902-05; has preached 7 years, and is now preaching at Boone Grove and Pleasant Grove, Ind.; is married.

W. D. Ward was born in Ohio in 1874; studied at Ada, Ohio, and at Hiram College, where he received the A. B. degree in 1900; has been preaching 7 years; preached at Mantua, Ohio, and is now preaching for the church in Evanston, Ill.; is married and has one child.

The interesting facts concerning this group of students are: Their educational preparation, ministerial experience and maturity. The men who came to the University are not novices any longer. Many of them have served strong churches before coming here. The youngest is 24 years of age, and the oldest is 40; the average age is about 31. Six of them are pastors of churches in Chicago. Only three of them are without regular preaching appointments, but are in communication with churches, where they are likely to locate soon. Churches within a radius of 100 miles of Chicago needing pulpits would do well to communicate with the dean or secretary of the Divinity House, with reference to the matter. These men can give service in the pulpit on Sundays and are worth far more than they ask for it. Men who could not be employed by churches for their whole time can yet be gotten for part of their time and for half pay will discharge the most important functions of the minister's work. Some of these students have developed missions into self-supporting churches in Chicago.

If there is a shadow anywhere it is because there is a light somewhere.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. W. Burks and his great church in Nevada, Mo., are in a fine meeting which is attracting splendid audiences.

Samuel Gregg closed his ministry in Jefferson, Iowa, and will move to Fremont, Neb., to begin his pastorate there next month.

J. J. Bare has been asked by the Ministers' Association of Sumner, Ill., to deliver the sermon at the Union Thanksgiving service.

L. L. Carpenter of Wabash, Ind., will preach the dedicatory sermon and dedicate the new church house at Kellerton, Iowa, next Sunday.

There is rejoicing in the home of L. N. D. Wells, pastor in East Orange, New Jersey, over the arrival of a daughter October 22nd. The Christian Century offers congratulations.

The Church in Lisbon, Ohio, for which C. M. Yocum is ministering, has the splendid record this year of an offering for State Missions three times the amount it gave last year.

The church at Dighton, Kan., is enjoying a good revival under the leadership of J. B. Mayfield, evangelist, and Geo. A. Butler, singer. Wm. M. Mayfield is the minister of this wideawake church.

Andrew J. Couchman, who was for 35 years one of the supporters of the church in Sumner, Ill., passed away in that city, November 12th. The funeral services were conducted by J. J. Barz of the Christian Church.

James M. Crutcher of Chillicothe, Mo., is in a meeting with his father, S. W. Crutcher, at Braymer, Mo. There is every prospect for a most successful meeting as a result of the co-operation of father and son.

There were five baptisms in the Monterrey, Mex., missions recently. In the monthly meeting of workers in the mission 447 visits were reported for October. More Bibles and tracts were distributed than in any previous month.

J. W. Rogers of Hume, Mo., has the assistance of O. A. Ishmael, Pleasanton, Kan., in revival services which are attracting large crowds and securing an encouraging number of additions to the membership of the congregation.

Frank L. Herthel and Addie B. German and Albert J. Fritz and Alnetta G. Goodwin are happy young people of Hoisington, Kan., who were recently united in marriage by F. M. McHale, the popular minister of the Christian Church in that place.

Rufas A. Finnell, former minister of the Stewart Street Church in Springfield, Ill., but at present a student at Eureka College, will have time for a meeting in the near future. He is highly recommended as an evangelist. Address him at Eureka, Ill.

H. M. Hunter of Butler, Mo., has resigned as pastor of the Elizabeth Chapel Church. He has done an excellent work in this community where his good influence will be felt for many days. Some good church may secure his services beginning January 1st.

W. H. Hanna reports for our missionaries in the Philippine Islands that during the summer a new church was established in Claveria with 17 members. In

September, 24 persons were baptized in Lavag and 25 additions are reported from other points in Ilocos Norte.

W. H. Cannon, the pastor in Lincoln, Ill., recently held a good meeting in which he baptized three people whose home is in Chicago. He sets a good example in immediately writing to one of our ministers of this city, giving the names and addresses of these people in order that they may be enlisted in the activities of the cause in Chicago.

F. W. Emerson of Bethany, Neb., who is well known in our western brotherhood as one of our most energetic young ministers, has accepted the responsibilities of the Field Secretaryship of the International Reform Bureau for the district including Oklahoma, Kansas, Nebraska, the Dakotas and Manitoba. He will begin this work December 1st.

Nearly 100 men were present at a men's banquet given in the church of Dixon, Ill., of which H. H. Peters is the minister. Finis Idleman, formerly pastor of the Dixon Church for five years, made the address of the evening. A business men's association was organized with 50 members, which number it is hoped to increase to 75 by January 1st.

J. P. Myers, the minister of the congregation in Paulding, Ohio, will have opportunity to hold one meeting during the winter. In his very successful meeting with his own church in which there were about 80 additions. Bro. Myers revealed his power as an evangelist and that church will be fortunate which can secure his services. Address him at Paulding.

The first anniversary of the pastorate of E. W. Thornton was observed by his great church at Long Beach, Cal., on the first Sunday of November. During the first year of the services together of this church and pastor, \$1,990 was given for State Missions and over \$500 for other missions and benevolences. They will look forward to a much larger offering for foreign missions, especially during the coming year. There has been a net increase of the membership of the church of 321 during the ministry of Bro. Thornton.

H. James Crockett will close his three years' pastorate with the church in Butler, Mo., January 1st. During his ministry, the church has been prosperous and successful in all its various activities. There have been 150 additions and the gressman Lloyd, Shelbyville, Mo., and gressman Alexander, Gallatin, Mo.; Conhave been unusually good. Bro. Crockett missionary and benevolent offerings has been President of the Clinton District and of the County Organization. He leaves his church in a harmonious condition, ready for a continuance of its present vigorous labors. The future plans of Bro. Crockett have not been definitely decided, but he expects to take a pastorate elsewhere.

Friday, November 16th, was observed by Christian University of Canton, Mo., as a Red Letter Day in a grand celebration and dedication of the new building. The event was in celebration of the university's freedom from all debt. Among those who had part in the exercises of the day were four graduates: Judge Scofield of Carthage, Ill.; Con-

Hon. O. C. Clay, Canton, Mo. Dr. J. H. Hardy and Dr. D. R. Dungan, former presidents of Christian University, also made addresses and other ministers were present to contribute to the success of the occasion.

P. C. McFarlane, the minister of the First Church in Alameda, California, we are sorry to hear, is prostrated by an attack of inflammatory rheumatism. This illness comes as an interruption in the midst of a very successful fall campaign and series of special services which were enlisting the interest of large audiences. We trust that Bro. Macfarlane will soon be well enough to resume his duties.

The Foreign Society has late and glorious news from our stations as follows: P. A. Davey, Tokio, Japan, reports two baptisms in Ota, and three in Hongo; H. P. Shaw, Shanghai, China, reports three baptisms in Damoh, India; Royal J. Dye reports twenty-two baptisms in Bolengi, Africa; Dr. A. L. Shelton reports seven baptisms at Ta Chein Lu on the borders of Tibet; W. H. Hanna reports twenty-five additions to the church in and around Laoag, Province of Luzon, P. I.; H. P. Williams reports another church organized near Tiaong, P. I., which church now has ninety-seven members; two new churches were dedicated in the Philippine Islands on the 9th of September, one at Laoag and one at Loreta. The latest word from the Upper Congo, Africa, is as follows: "Chapel crowded yesterday. Twenty-two conversions. Very impressive immersions services afterwards in the Congo River. Largest gathering around the Lord's table ever held here. Sunday school crowded. All rejoice. Dr. Royal J. Dye." The gospel is the power of God unto salvation to the ends of the earth.

COFFEE IMPORTERS

Publish a Book About Coffee.

There has been much discussion as to Coffee and Postum lately, so much in fact that some of the coffee importers and roasters have taken to type to promote the sale of their wares and check if possible the rapid growth of the use of Postum Food Coffee.

In the coffee importers' book a chapter is headed "Coffee as a Medicine" and advocates its use as such.

Here is an admission of the truth, most important to all interested.

Every physician knows, and every thoughtful person should know, that habitual use of any "medicine" of the drug-stimulant type of coffee or whiskey quickly causes irritation of the tissues and organs stimulated and finally sets up disease in the great majority of cases if persisted in. It may show in any one of the many organs of the body and in the great majority of cases can be directly traced to coffee in a most unmistakable way by leaving off the active irritant—coffee—and using Postum Food Coffee for a matter of 10 days. If the result is relief from nervous trouble, dyspepsia, bowel complaint, heart failure, weak eyes, or any other malady set up by a poisoned nervous system, you have your answer with the accuracy of a demonstration in mathematics.

"There's a reason" for Postum.

The Death of Our President

G. W. Muckley

On Friday evening, November 9, at the evangelistic service held at the Independence Boulevard Church, Kansas City, Mo., David O. Smart, for eighteen years president of our Board of Church Extension, was stricken with heart disease and dropped to his seat dead.

D. O. Smart was born in Independence, Mo., February 15, 1843, and would have been 64 years old next February. His parents were of Virginia stock, and, before moving to Missouri, lived in Kentucky. Brother Smart's father assisted in organizing the first Christian Church in Jackson County, Missouri, and he was early surrounded with Christian influences. He attended Bethany College for

judgment in business and church circles was always in demand. As a counselor in the affairs of the church his presence and appropriate words have always been conspicuous. Did you go to the morning or evening service, Brother Smart was always there. If you attended prayer-meeting in heat or cold, you rarely found him absent. At Sunday school he always had a class of boys or girls. In the monthly meetings of the officers of the church, Brother Smart's seat was rarely vacant. During the eighteen years that he was president of the Board of Church Extension he was at every

serve people. When the writer came to Kansas City in 1890 to take the secretaryship of Church Extension, he was the first man from whom advice and help was solicited. The first meeting we had together he looked upon me as a young man and said, "Do you think you can do it?" I said, "Yes, with help and counsel from men like you." His face fairly glowed as he said, "You shall have it." That counsel never failed through these eighteen years. In the councils of the Board of Church Extension his words always carried great weight. No minister among us, young or old, nor any man on the board, could possibly be more solicitous to realize all the aims of our Church Extension work than he. He was anxious to live and be present at our Centennial in Pittsburg, and was in sympathy with all of its aims. He gave liberally, but always in the name of the church. His other public office was president of the trustees of our Bible College at Columbia, Mo. His most liberal public gifts were to that institution. He served for years on the State Board of Missouri, also.

To our congregations in Kansas City he performed an indispensable service. He was first a deacon in the First Church, and afterwards an elder. He was an elder of the Sixth and Prospect Church, now Independence Boulevard Church, from its beginning in 1888. He had a most liberal share in the erection of the Sixth and Prospect Church building and it could not have been built but for his large gifts. Here were laid the foundations deep and strong for the present work on Independence boulevard, now perhaps the greatest local church work in our brotherhood. While our pastor, Brother Combs, was absent on Sunday, October 14, at the National convention at Buffalo, Brother Smart took charge of the service at Independence Boulevard Church and after an enthusiastic, sensible speech, raised \$1,260 for the rebuilding of our stricken churches in San Francisco.

In all the places where Brother Smart worked his words and influence will linger for good. On Saturday morning after Brother Smart's death, an eleven-year-old boy awakened his father at an early hour and said, "Wasn't that a fine death of Brother Smart's? I would like to die that way while I was telling people to do good." The influence of his work in the church and Sunday school told on Sunday morning after his death, when, after the reading of that song, number 124, by the teachers, twenty-nine young people made the confession and in the church services thirteen more, making in all forty-two for the day. Blessed are the dead who die in the Lord, for their works certainly follow them.

Kansas City, Mo.

Grow old along with me,
The best is yet to be,
The last of life, for which the first was
made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid.

—Rabbi Ben Ezra.

Make friends with good thoughts and
you will always have pleasant company.



David O. Smart.

a few years. He was in college when the civil war broke out in 1861. As did many other young men, he left college and hurrying home enlisted in Shelby's fighting brigade and remained in the Confederate army until mustered out of service at the close of the war.

In October, 1866, he married Alice Walrond and moved to Kansas City. Two sons and a daughter, Mrs. Donaldson, were born to them, all workers in the Christian Church. His wife has nobly and generously seconded him in all his work for the church. And his services are now fully measured, since we miss him at every turn. Mr. Smart led a very busy life. He told the writer that he had no time for vacations. He occupied very many responsible positions both in and out of the church and his

meeting, with but a half dozen exceptions. He was elected President of the Board of Church Extension for the nineteenth year at its meeting on Tuesday of the week he died. In everything he undertook he served as he did in the Confederate army, "until he was mustered out." Death laid his cold hand upon him as he was about to make an exhortation to his fellow Sunday school teachers to bring all their scholars to Jesus.

This was the man's chief characteristic—he was in dead earnest in everything he did. His words and his work were therefore an inspiration to every one with whom he came in contact. He did not seek to be a counselor, but he was never happier than when his counsel was sought, because he loved to



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
JESUS BEFORE PILATE.

Luke 23:13-25. Lesson for December 2.

Our last study left Jesus in the palace of Calaphas, where he had undergone examination. In a court-yard, not far away, Peter had thrice denied his Lord. After condemnation at the hands of Calaphas, Jesus was sent to Pilate, Roman governor, for final action upon his case. The first consideration of the case caused Pilate to turn Jesus over to the Jews to judge him according to their law. Further examination convinced Pilate of the innocence of the accused man, and he declared Jesus free from guilt. Pilate sought to release Jesus. In this he failed, and finally, as if to get rid of a bad affair, he sent the case for Herod's consideration. Our lesson follows immediately. It is important that we study the connecting chapters and verses in these lessons on the life of Christ.

The Jews required of Pilate sentence in accord with the vile conclusion they had arrived at in the Sanhedrin. They would not consider any penalty that implied the innocence of Jesus. Although Pilate's mind was clear on the point of Jesus' freedom from guilt, he wanted to satisfy the popular clamor for the blood of one who had told the Jewish leaders what they really were, likening them to vipers, whitened sepulchers, and hypocrites. Pilate must admit that Jesus did not deserve the fearful penalty agreed upon at the Sanhedrin. He would permit Jesus to live and retain the favor of the restless Jews. He was selfish, inordinately sensitive to his position and proud of his distinction. Yet he was a moral coward. Like many men in public life, he felt that the evil men were in the majority, and that to them he must look for approval. Very few men in office have looked at the matter differently. Evil ones, in order to have special favors, have made much noise in their interferences in civil affairs. Corrupt men evidently had much influence over Pilate. He readily assented to their program. He gave every evidence of great moral cowardice. From all that we can learn of him, his reign was a practical failure. He was vacillating, too weak, to win in the struggle for better conditions.

Every man must accept Jesus or reject him. There is no neutral ground. "He that is not for me is against me." And of course no man can serve two masters. He must be the servant of one or the other. All men serve. The only liberty a man has is to choose his master. The only freedom he has is to select the influences that govern his life. And he determines his own destiny by his performance of duty. Pilate sought to evade his responsibility by asking Herod to pass upon the case of "Scribes and Pharisees vs. Jesus of Nazareth." Other men have thus sought to evade

the question concerning their responsibility to decide for or against Jesus.

"Begin by compromising Christ and you will end by condemning him." This is the great question of the soul. "What shall I do with Jesus?" Every man must decide for himself. The appeal is made upon the testimonies concerning Him and His power. Men have gone into the eternity feeling that they have shed innocent blood, by refusing to decide for Jesus. They sometimes declare him guiltless, faultless, but will not make him lord of their lives. In this they make the greatest possible mistake. It cannot be evaded. It cannot be thrust aside as of no importance. It must be decided. Shall it be "for" or "against?"

THE PRAYER MEETING

By SILAS JONES

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS PRAYER-MEETING.

The article this week is by Mrs. Emma Campbell Ewing, of Eureka, Ill.

The phenomenal growth of the Christian Woman's Board of Missions since its beginning in 1874 naturally awakens in the thoughtful mind inquiry as to the cause of this rapid development. Only a handful of women, the "dues" but ten cents a month. At the close of the first convention the collection amounted to only \$430. A year and a half elapsed before the funds were sufficient to send out a missionary. Thus meager and apparently insignificant were the beginnings of what has since proved to be a powerful factor in the evangelization of the world. Reports of the Buffalo convention show that the number of auxiliary members has increased to more than forty-seven thousand, that 363 workers are employed in seven fields, and that the total receipts for the year were \$206,553.

Even this creditable showing only represents partly the vast amount of good accomplished by this organization. Buildings on the mission field erected or enlarged must be taken into the account—hospitals, churches, dispensaries, orphanages and houses for the missionaries. The thousands who have been converted and awakened to new life in Christ Jesus and set to work in his vineyard must be regarded as part of the assets. Last, but not least, must be considered the broadened lives, the enlarged sympathies, the quickened activities of those who have wrought in this noble work.

Who can estimate the value of this mighty, far-reaching influence known as the Christian Woman's Board of Missions? Wherein lies the secret of their power? A moment's consideration of the watchword adopted at Buffalo reveals this: "Pray, Work, Give." In all their deliberations prayer holds the first place. The "hour of prayer" to be observed from five to six o'clock each Lord's day, this week of self-denial and prayer immediately preceding Easter, give evidence of the importance that they at-

tach to this source of power. Do any doubt the wisdom of this?

It has been said by a thoughtful worker of the C. W. B. M. that "Prayer is the lifting up of human hands to bring down the omnipotence of heaven. Prayer is the maintaining of connection with the love and will and purpose of God, a wireless telegraphy between earth and sky." Communion with the Father seemed a necessity with even our divine Leader. Dr. Pierson says: "Every step in missions is directly traceable to prayer." "Everything vital," says John R. Mott, in the *Missionary Enterprise*, "hinges on prayer."

The heroes of missions have without exception been men who believed in the prayer power—Judson, Paton, Mackay, Moffet, Livingston died on their knees. "Pastor Grossner, who sent out one hundred and forty-four missionaries and supported never less than twenty himself, did it by prayer. He prayed up the walls of hospitals and the hearts of nurses, he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich and brought gold from the most distant lands."

Nothing will so much enrich our spiritual lives as earnest, fervent, persistent prayer. Jesus recognized but one way

BEAUTIFUL COMPLEXION.

Lady of Fifty Looks Like Sixteen.

A Nashville lady found a way to beautify her complexion without the use of drugs or face creams.

"Before I began the use of Grape-Nuts," she writes, "I was convinced I could not live long. I was sick all the time; heart trouble, kidneys seriously affected, eyesight bad, sense of smell was gone and hearing very poor."

"My family thought I had dropsy and could not get well, and I only ate Grape-Nuts because I slept better afterwards—did not dream I could be entirely cured, had quit all treatment and given up hope."

"After spending a large sum of money, and being under the best physicians for three years without relief, I commenced eating Grape-Nuts food three times a day and now I am sound as a dollar, am in perfect health, fifty years old and my complexion is better than some girls' at sixteen."

"I never have headache, nerves are strong, sight so much improved I need no glasses, heart and kidneys in perfect condition."

Your Grape-Nuts alone cured me and I cannot find words to express my thanks to the Postum Co. I have told hundreds of people what cured me. It was simple food that I could digest."

"There's a reason. Name given by Postum Co., Battle Creek, Mich."

It sometimes amazes persons what damage has been done by improper eating, not knowing any better way. A change to Grape-Nuts soon tells the story. Read the famous book, "The Road to Wellville," in pkgs.

of meeting the crying need for more Christian workers: "Pray ye the Lord of the harvest to thrust forth more laborers into the harvest."

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD
COURAGE OR COWARDICE—WHICH?
Topic Dec. 2nd: Luke 12:4-5; Gal. 1:9-12; Jer. 1:6, 10, 17.

There is a ringing note of courage and of cheer in the first chapter of Jeremiah. At first Jeremiah, like Moses, tried to excuse himself from the task to which the Lord had called him. "Ah, Lord God, I cannot speak, for I am a child." Moses was of a stammering tongue. So many of us excuse ourselves on account of our age and inexperience and inability. But if we are really called into his service we have a right and ought to claim the promise of the Christ's abiding presence and of the divine deliverance. There is wonderful strength and comfort in the words: "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord."

In a sense every minister of God's grace is "set over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant." It takes courage to do this. It requires wisdom also to know where to begin to pull down and to root up. It is needful to remember, too, that the purpose of it all is to "build and to plant." Some would-be reformers seem to forget that the plucking up and throwing down are not an end but a means. The object of all reformation is restoration, rebuilding, new planting of the principles of truth and righteousness, of liberty and justice, which lie at the foundation of all good citizenship and good government, divine and human. Courage is revealed in self-restraint, under trying circumstances, as well as in the active work of reformation. The courage of self-control is one of the most splendid things in this world. It is the royal thing in all great manhood.

One of the real sources of courage of fearlessness, born of holy fear, is suggested in the words of the Master: "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, fear him." And then follows, in this same chapter (Luke 12) among the most precious and beautiful things in all the teachings of Jesus: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows." If you are longing for strength and courage find it in the assurance of the divine foreknowledge and wisdom and infinite care. Those of old knew something of the source of all strength. The promise of God to his ancient people in Deut. 33:25-27, is still unto them that put their trust in the God of Jesurum, "Who rideth upon the heaven for thy help and in his excellency on the skies." The promises are exceeding great and precious: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. * * * The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, 'Destroy them.'"

We need just that sort of old-fashioned faith in the promises of infinite help that will enable us to stand in the divine strength and to arise and destroy the evil. There are enemies to be destroyed. There is no other way to get rid of them. There is no compromise with the works or the workers of darkness. "Destroy them" is still God's command to his people. And we need this old-fashioned faith and stern, unyielding obedience to the divine commands. Some evils must be thrust out; some evil doers must be destroyed. There is no other way to get rid of them. There can be no lasting peace without this ruthless thrusting out and cutting up, root and branch. The Prince of Peace came to send a sword on the earth. It must be!

TWENTY-FIVE KENTUCKY HOME MISSION PROPHECIES.

Georgetown.—We are going to observe Children's Day for Home Missions.

J. W. Brown.

Stamping Ground.—We expect to observe Rally Day the 25th of this month.

Mary Ford.

Germantown.—We are preparing to celebrate Rally Day. Jno. C. Walton.

Glensboro.—We are now at work on the Rally Day program. Will have it on the 25th. The songs of the new program are first-class.

M. F. Franklin.

Florence.—We will take collection November 26 for "Home Missions," be the amount ever so small. Bettie Hoggins.

Bowling Green.—We will do what we can toward observing Rally Day.

W. T. Wells.

Earlington.—We will observe the last Sunday in December for Home Missions.

Jas. R. Rash.

Shelbyville.—We will observe Rally Day Nov. 25 or shortly thereafter, as has been our custom. Geo. S. Chowning.

Hartford.—Will take an offering for Home Missions on Nov. 25.

James H. Williams.

Barbourville.—Our school will take an offering on that day. John M. Tinsley.

Whitesville.—We will take an offering on that day. T. F. Neel.

Paducah.—We have said nothing about Home Mission Day, but I see no reason why we cannot observe it.

Geo. O. McBroom.

Monticello.—We expect to observe Home Mission Day in our school.

T. J. Alexander.

Newton.—We have observed Home Mission Day and have the amount of \$5.14 to remit. Geo. Sabel.

Hodgenville.—We are preparing to observe Nov. 25 as Home Mission Day.

O. M. Mather.

Owensboro.—We expect to observe the 25th with the offering. Could not undertake the exercises at this time.

E. E. Owsley.

Louisville, Crescent Hill.—We have our hands full, but I shall make a strenuous effort nevertheless. F. J. Riebel.

Beard.—We will take up the collection for Home Missions on the 25th.

J. T. Yager.

Uniontown.—We are preparing for the Home Mission Day.

W. E. Biggs.

Bardwell.—We are preparing to observe Nov. 25, Rally Day. Have some cards out. J. N. Hopper.

Cynthiana.—We will observe Children's Day for Home Missions.

W. T. Lafferty.

Montpelier.—We will take our collec-

Dr. PRICE'S Cream Baking Powder

Pure, Wholesome, Reliable

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

tion as usual about the 18th. We have the envelopes and I will do what I can, however our offering will be small.

Luther Williams.

Somerset.—We had our rally Nov. 4. Had 211 in attendance and raised \$21 for missions. C. E. Prather.

A \$250,000 CENTENNIAL FUND.

The Foreign Society joins in the Centennial Campaign by appealing for a special centennial fund of \$250,000 in personal gifts to be used in securing lands and buildings in our foreign mission fields. We hope to secure the entire amount by the centennial at Pittsburgh in 1909.

Now is the time to secure real estate in all the far eastern world. Land is gradually advancing in value in all these countries, as it is wherever the missionaries go and wherever the gospel is preached. Land we bought in Asia ten years ago or more is now worth many times what we paid for it. If we do not buy land and lots now, we will be compelled to pay far more in the not distant future.

The importance of mission homes, hospitals, chapels, and schools cannot be overestimated. Indeed the importance goes without question.

What we need now is action in this matter. What are YOU willing to do to insure the splendid sum of \$250,000? Let the wealthy give out of their abundance and the poor out of their penury that the missionaries may have proper facilities for planting the kingdom of heaven in the dark places of the earth.

We are receiving cash and pledges every day on this fund. Only about \$100 per day is being given and pledges. We ought to move quickly. The truth is, we ought to have such an immediate uprising as will insure the amount very soon. Let us hear from everywhere and from everybody.

F. M. Rains, Sec.,
Box 884. Cincinnati, Ohio.

From the College Campus

KENTUCKY UNIVERSITY NOTES.

Our college circles have been greatly saddened recently by the resignation of President Jenkins. After five splendid years of service, we have been forced to give him up. Probably no man ever connected with Kentucky University has enjoyed the esteem and admiration of so many local admirers. The popularity of President Jenkins is by no means confined to the local community, but wherever he went he made friends by the score for the institution over which he so honorably presided. Aside from his splendid scholarly attainments, President Jenkins is endowed with an unusual degree of personal magnetism and power. Thousands of earnest prayers are being offered for his complete restoration of health. He is now at San Antonio, Texas, where he will remain during the winter.

Prof. Thomas B. McCartney, who has been connected with the university for several years as principal of the Preparatory school of the university and assistant professor of Greek, has been elected to the position of dean, and until the president is chosen will perform the inside duties of that office. Dr. McCartney is a Ph. D. of the University of Virginia. He has the confidence of the university faculty and of the entire student body. He is a man of splendid scholarship, a diligent student, and is thoroughly in love with his profession.

The plans for the Science building are completed, and we expect soon to begin work on the foundation. It is our purpose to push the construction of the building as rapidly as possible, in order that we may have it ready for occupancy at the opening of the fall term of 1907, by which time it is purposed to have raised a fund of \$50,000 with which to endow and equip the scientific department of the university. With such a building, endowment and equipment, our scientific department will be second to none in all the South.

The fall mid-term examinations are over and the general standing of the students is very satisfactory. This is in keeping with the impression expressed by all who have been at all close observers of the student-body for the past number of years, that the students of this year are a much more mature body of men and women than we have had for many years past—if ever—in the history of the institution. The general impression regarding the future of Kentucky University is one of pronounced hopefulness.

Walter M. White,

Secretary Kentucky University.

FROM HIRAM HILL.

The missionary interest at Hiram is significant of great things in the future for the brotherhood. The Mission Study class conducted by Prof. Paul is attended by the majority of the student body and by many of the town's people. It has become necessary to use the college auditorium for the meeting and each Wednesday night is devoted exclusively to the class. For the present term Prof. Paul is lecturing on the various countries through which he and Mrs. Paul passed on their way to China, considering them from a missionary standpoint.

The sympathy of the whole Hiram community goes out in a special way

to the bereaved wife and children of Brother G. L. Wharton, whose death at the hospital in Calcutta was recently announced in this paper. Brother Wharton was for several years pastor of the Hiram church, and his three children are in attendance at the college. His love and life were given freely to Hiram, and Hiram delights to honor him. Prof. B. S. Dean spoke feelingly in memory of him at a memorial service, held in the chapel on Tuesday, Nov. 6.

The death of Capt. C. E. Henry, for many years a member of the board of trustees of the college, and for several years its president, has removed one of her most loyal and devoted friends and supporters. A memorial service was held in the chapel on Nov. 6, for him and Brother Wharton, at which Prof. George Colton paid a warm tribute of praise to his life and work.

The first vesper service of the year was held on Tuesday, November 13, at 4 o'clock in the college auditorium. The preacher was Brother E. B. Bagby, pastor of the Franklin Circle church, Cleveland, formerly of Washington, D. C. His address on "Prayer" was a most suggestive, searching and helpful exposition of the "Lord's Prayer." On each remaining Tuesday of the fall term a similar service will be held. Brother R. H. Miller, '96, pastor of the Richmond Street church, Buffalo, is to be the next preacher. Mr. F. J. Sadler, director of the Department of Music, sings at each service.

Four young men from Australia are attending the college this year. One of these, Mr. G. S. Bennett, is supplying temporarily for the church at North Fairfield. Churches within reach of Hiram and having no pastor, can secure the services of capable students as pastors by addressing the college office.

The funeral of Mrs. Norton, mother of Brother F. W. Norton, '87, pastor for many years of the church at Irvington, Ind., was held on Saturday, November 17. She had been for long a great sufferer. Prof. G. A. Peckham conducted the funeral.

The first number of the Y. M. C. A. lecture course was given by Newell Dwight Hillis of Brooklyn on Friday evening, November 9. His subject was "The Message of Ruskin to the Twentieth Century," and the address was one of the best ever given on the Hiram platform. The Y. M. C. A. is to be commended on securing him.

J. O. Newcomb.

CHRISTIAN UNIVERSITY LETTER.

Yesterday was a red letter day in the annals of Christian University. Three and one-half years ago the assets of the institution were an endowment of \$20,000, the smoking ruins of the old building which had served nearly fifty years, and insurance thereon to the amount of \$8,000—\$28,000 in money and an eighteen-acre campus. To-day this \$8,000 insurance stands supplemented by contributions sufficient to enable a new building in every way superior to the old to stand in the place of the former one, costing with equipment almost exactly \$50,000, entirely free from debt. At the celebration yesterday the last \$15,000 indebtedness, which had stood since the

completion of the new building, was declared to exist no more, and that henceforward Christian University's benefactions would be clear gain.

The jubilation began at two-thirty p. m., with a thanksgiving prayer by Dr. Buxton and an address by President Johann in which he gave a brief review of the origin of the debt and the means by which it was liquidated. He then read a list of the donors, a great number from several states, whose donations ranged from \$5.00 to \$5,000, among them one on which the president dwelt tenderly, a \$500.00 gift from D. O. Smart, whose tragic death is still fresh in the minds of thousands. Next were presented congratulatory messages from a host of friends. Some thus remembering the institution in its success were: Governor Joseph W. Folk, Dr. J. H. Garrison, Judge J. W. Alexander, Miss Sara H. Bayne, and Presidents C. C. Rowleson, R. E. Hieronymus, W. J. Lhamon, B. A. Jenkins, E. V. Zollars, J. B. Jones, and Hill M. Bell. These were followed by congratulatory speeches from O. C. Clay, A. D. Lewis, and T. A. Abbott.

In the evening after some fireworks prepared by the students another hearty session was held during which J. H. Hardin, D. C. Barber, and Hon. Jas. T. Lloyd were the chief speakers. The absence of Dr. D. R. Dungan and Geo. L. Snively was much regretted, as they had promised to attend, but were hindered. A fitting close to these festivities was a surprise planned for President Johann by his many friends as an expression of their appreciation of his great labors and successes in behalf of the school. This consisted of a one hundred and twenty-five dollar gold watch and forty-five dollars in gold currency. The presentation speech was delivered by Congressman Lloyd. The finale was an elegant supper served by the College Aid Society of Canton.

In harmony with the addresses and the general spirit of this occasion came the announcement of the Centennial Aims of the institution. These are: (1) \$100.00 endowment; (2) 500 students; (3) a new library and gymnasium. The endowment will include \$25,000 for a B. H. Smith Bible Chair.

B. H. C.

Nov. 17, 1906.

OKLAHOMA CHRISTIAN UNIVERSITY.

The Christian brotherhood throughout the United States will doubtless be interested in knowing where the new institution of the Southwest, which has been recently mentioned in our papers, is to be located. The board of trustees of this institution met on Monday, October 8th, in Oklahoma City, and received the final bids for the location of the school. After an all-day and nearly an all-night session, a conclusion was finally reached about two o'clock Tuesday morning, October 9th. Owing to the sizes of the bids made and to other considerations that were carefully discussed, it was decided to undertake the establishment of a general school or university, to be known as Oklahoma Christian University. This conclusion was reached after carefully considering the question of locating a Bible college by the side of the State University. The advantages

of such a school received due consideration and the reasons for a general school were carefully canvassed. A unanimous decision was finally reached in favor of the latter.

Enid, Oklahoma, was selected as the place for the location of the school. The facts that settled the question in favor of Enid were as follows: First, its high and healthful location. It is one of the most healthful cities in Oklahoma.

Second—The beauty and fertility of the surrounding country and the fact that the population is comparatively dense and the people prosperous and able to furnish a large local patronage.

Third—Its superior railroad advantages. Enid has railroads radiating in ten different directions—one more than any other town or city in Oklahoma or Indian Territory can boast of.

Fourth—The flourishing condition of the city, its prosperity being based largely on the agricultural advantages of the surrounding country. It claims about sixteen thousand inhabitants and it is growing very rapidly.

Fifth—The fact that we have a flourishing local church, and further fact that our churches throughout the surrounding country are very numerous. We have in Oklahoma and Indian Territory five hundred and twenty-one (521) churches, and Enid is located in the section where our churches are very numerous. We think that it will be possible for ministerial students to run out on Saturday to as many as two hundred churches and get back for work on Monday. The advantages offered for student preaching are better than those offered by any other location in the new state.

Sixth—The superiority of Enid's bid for the school. Her proposition was as follows: Cash bonus, \$85,000; campus of 40 acres, estimated at \$12,000; one hundred 4-year scholarships at \$200 each, \$20,000; two hundred 1-year preparatory scholarships at \$40 each, \$8,000; one hundred music scholarships at \$50 each, \$5,000; water privilege for five years, worth at least \$1,000; electric lights at very much reduced rates, making it unnecessary for us to install our own plant; streets to be paved with asphalt and the promise to soon extend the pavement to the college campus; street cars to run past the college campus, giving us a fifteen-minute service; the city sewer or an independent sewer brought to our buildings at a cost of approximately \$5,000. We also have the privilege of selling off twenty (20) acres of our campus whenever we think it wise to do so, provided we invest the money in buildings and equipment. We estimate that this will be worth to us, at least \$20,000. The full value of Enid's bid, therefore, appears to be upwards of \$150,000, allowing for the probable increase in the value of our land within the next two years. Option was also taken for us on 160 acres of fine land within one-fourth mile of the college campus, at \$12,000. This option has now been taken up and the farm secured, which will enable us to start an industrial department. Even now, since we have decided to locate our institution at Enid and in close proximity to this land, the value of the land has been greatly increased. With the industrial farm and the excellent opportunity for student preaching, we will have very favorable conditions for the building up of the Bible college. And when we take into consideration the fact that we have a large brotherhood in Ok-

lahoma, Kansas and Arkansas, and no school of our people in any of these states, to say nothing of a considerable brotherhood in Colorado and the western territories, it will be seen that we have a most favorable location for the building up of a great school.

Oklahoma Christian University, under proper management, ought to become one of our greatest institutions of learning.

In its educational standards and its courses of study, we will aim to make it compare favorably with the best institutions of our brotherhood and with the leading institutions of learning in the new state of Oklahoma.

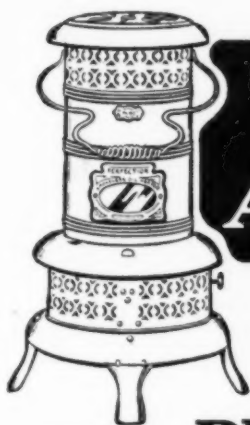
We had several other very excellent bids for the school. Tulsa, Guthrie, Oklahoma City, Chickasha, El Reno and Shawnee entered into the competition, and Normal bid for the Bible School. At least three of these bids approximated so closely to the Enid bid that it took our board several hours to decide between them. Enid won, but she had a very close race for the prize.

This will give a pretty good idea of the value that the people of the new state place upon institutions of learning, but they value them none too highly.

While Enid has made an excellent bid for the school, she will get rich returns for her investment. Even from a financial standpoint, she will receive back, in the next few years, five dollars for every dollar she gives. And in the intellectual and moral uplift of her people, the bene-

fits she will receive can not be estimated in dollars and cents. These considerations far outweigh those of a purely financial character.

(Continued on page 1059.)



Have You A Cold Room?

In most houses there is a room without proper heating facilities—to say nothing of chilly hallways. Even though the heat of your stoves or furnace should be inadequate to warm the whole house there need not be one cold spot if you have a

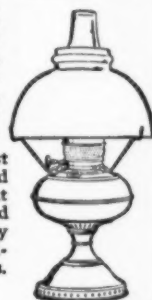
PERFECTION Oil Heater

(Equipped with Smokeless Device)

It will heat a room in no time and will keep it warm and cozy. Operated as easily as a lamp and perfectly safe. Wick cannot be turned too high or too low. Gives no smoke or smell because fitted with unique smokeless device. Can be carried about, which cannot be done with an ordinary stove. The Perfection Oil Heater is superior to all other oil heaters and is an ornament to any home. Made in two finishes—nickel and japan. Brass oil fount beautifully embossed. Holds four quarts of oil and burns nine hours. Every heater warranted. If not at your dealer's write nearest agency for descriptive circular.

THE Rayo Lamp is the safest and best all-round household lamp. Made of brass throughout and nickel-plated. Equipped with latest improved burner. Every lamp warranted. An ornament to any room whether library, dining-room, parlor or bedroom. Write to nearest agency if not at your dealer's.

STANDARD OIL COMPANY



Board of Ministerial Relief of the Church of Christ

DECEMBER 16th MINISTERIAL RELIEF DAY

This is the day for

10,000 CHURCHES

to remember, by an offering toward the support of the "Old Guard," that they owe something to the Lord that can only be paid in this way. This work needs

5,000 PREACHERS

whose hearts are warm with love and appreciation, to lay the claims of the old preachers upon the hearts of their people, and then the

\$25,000 NEEDED

in the work this year will be forthcoming without difficulty. Keep your eye on

DECEMBER 16th

Take the offering and remit to

Board of Ministerial Relief
120 E. Market St., Indianapolis, Ind.

FROM THE FIELD

TELEGRAMS

Hutchinson, Kan., Nov. 19th.—One hundred and fifty-one added in eighteen days in First Church, St. Louis. Seventy-five last four days. Audiences always great. Difficult downtown church. Brandt, pastor, great preacher and organizer. Began with Elmer Ward Cole yesterday. Prospects good and Vina Brandt my singer here.

Herbert Yeuell.

Lorain, Ohio, Nov. 19th.—Closed here with one hundred and four additions. Nineteen yesterday.

Violet and Clarkson.

Kansas City, Mo., Nov. 19th.—We began at Forest Avenue, this city, yesterday. Thirty-seven added first day. Great rejoicing. Prospects bright for fine meeting.

H. E. Wilhite and E. C. Tuckerman, Evangelists.

Kansas City, Mo., Nov. 19.—In twenty-three days two hundred and forty in Independence Avenue meeting. Brother Smart's death depressed whole church. With Brother Haley now. Church most hopeful of great meeting.

Small and St. John.

ARKANSAS

Marshall—R. O. Rogers of Fredericktown, Mo., recently held a meeting with this church in which there were seven additions, four of them by confession. The church has already raised the funds for another meeting which Bro. Rogers has promised to hold next summer.

CALIFORNIA

San Francisco—At the West Side Church where Robert Lloyd Cave is the minister, there have been five additions since report was last made. Bro. Cave thinks of our opportunity in the reviving city as appalling in its magnitude. However, our congregations are making a good showing. The West Side Church is increasing in strength and in the efficiency of work in the various organizations.

CHICAGO

There have been three additions recently to the membership of the Ashland Church, where W. R. Moffett directs the work. One of these is a young man who is preparing for the ministry.

Parker Stockdale reports that there were two additions in his regular services last Sunday.

There was one confession last Sunday at the Sheffield Avenue Church, where W. F. Shaw is the minister.

W. D. Ward reports that there have been two additions recently in the regular services at Evanston, one of these by confession.

ILLINOIS

Normal—In a splendid meeting of this church of which R. N. Newton is minister, there had been 18 additions November 15th with fine prospect for a number more before the meeting closed.

Pine Creek—The congregation had the assistance of C. W. Marlowe in a very helpful meeting recently in which there were 13 additions, 11 of them by confession. The work is in good condition.

Paxton—M. L. Pontius, the pastor, and

the church had the help of Evangelists H. A. Davis and Frank Charlton in a three weeks' meeting which began October 14th. There were 23 additions during the meeting. This congregation is working in a very hard field and in face of great difficulty. In January, 1905, when the present pastor took charge of the work, a reorganization of church forces was necessary. Since that time, however, the work has been prosperous and during the meeting the church had the best hearing it had ever received in Paxton. Evangelist Davis addressed a mass meeting of men on the last Sunday on the subject "What is Man?" The pastor speaks in the highest terms of the ability and spirit of the evangelists.

Aurora—Herbert M. Garn is preaching here, where the congregation had been much discouraged prior to his coming after a struggle of several months without a regular minister. There were six additions last Sunday, three of them by confession and now the congregation is taking new heart and co-operating with the pastor in the most enthusiastic manner.

INDIANA

Indianapolis—In the simultaneous campaign, Evangelists McLean and Chas. E. McVay are assisting A. L. Orcutt and the Sixth Christian Church. There had been 101 additions November 15th.

Indianapolis—The meeting at the 6th Christian Church where Evangelists McLean and Chas. E. McVay are co-operating with the pastor, A. L. Orcutt, had 86 additions in 13 days. Evangelist McVay, the singer, will assist next month in a meeting with the Central Church, Des Moines, Iowa.

Lizton—L. L. Carpenter, the veteran church dedicator of Wabash, Ind., held a short meeting with this congregation in which there were seven additions to the church, six of them by confession and baptism. The work is prospering.

IOWA

Des Moines—F. D. Macy, the minister of the Park Avenue Church, is in a growing meeting in which the home forces have the assistance of Frank A. Wilkinson as singer. There were 10 additions during the first week of the meeting with excellent prospect for a very much larger number during the continuance of the revival services.

KANSAS

Hoisington—There were three confessions in the regular services of the church on November 11th. F. M. McHale is directing the enthusiastic labors of this people.

MISSOURI

Altoona—Bro. Blalock has recently closed a meeting with this church in which there were over twenty additions to the membership of the congregation. This church is working vigorously in its various departments and all together is in healthy condition.

Lexington—The Martin family is in a meeting in which there were 13 additions November 11th, making a total of about forty.

NEBRASKA

Stratton—In a meeting in which Beem D. Sight is directing the activities of the congregation there were 29 additions in 13 days. Twenty-one of this number were by confession. The evangelist will hold a meeting next in Cornell, Neb.

Cozad—The revival held for this church by Samuel Gregg in co-operation with the minister, H. F. Stevens, closed November 15th. There were 12 additions to the church, nine of them by confession. There is prospect of other additions to follow soon. This meeting leaves the church in fine condition.

Pawnee City—G. M. Welmer, the pastor, speaks in glowing terms of the spirit of a recent meeting which was held by C. A. Freer of Plainville, Ohio. There were excellent audiences throughout the services and seven confessions in the meeting. The church received a great spiritual uplift by the coming of Bro. Freer.

NEW YORK

Brooklyn—J. Keevil and the Humboldt Street Church have ended a short meeting in which J. Lem Keevil of Johnson City, Tenn., did the preaching. There were three additions. All departments of the church are in a thriving condition and this congregation is keeping step in the great Centennial movement.

OHIO

Lisbon—Since report was last made there have been four additions to the membership of the church, one of them by confession. The work is prospering under the ministry of C. M. Yocum.

OREGON

Tillamook—Evangelists Ritchey and Schaffer had six additions the first eight days in revival services with this church. There is a large chorus and audiences

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are fine in spite of bad weather. The other ministers of the town are co-operating and prospects are excellent. These evangelists will have part in the Iowa simultaneous campaign.

SOUTH DAKOTA

Bradley—F. W. Emerson began a meeting November 11th assisting E. E. Headley, the pastor. This church is working in a pioneer field of the Northwest. The meeting starts with a fine interest and excellent audiences.

TEXAS

Abilene—There have been five additions recently in the regular services of the First Church of which Granville Snell is the minister. He and his people are planning for a series of rallies for the next few months. The first one will occur January 6th, 7th and 8th in the interest of education. The next will be for the purpose of creating enthusiasm in the matter of foreign missions.

WEST VIRGINIA

Pine Grove—Geo. F. Crites of Barnesville, Ohio, held a meeting with this congregation in which there were 14 additions. All departments of the church are in a satisfactory condition.

NEW JERSEY

East Orange—In the church for which L. N. D. Wells is ministering there were eight accessions in the services the first two Sundays of November. Church and pastor are co-operating enthusiastically in the winter's work.

DEDICATION OF WEST END CHURCH, CHICAGO.

This church is to dedicate its house of worship, recently purchased from the Presbyterian church, on Sunday, Nov. 25th, at 3 p. m. It is located at 42nd avenue and West Congress street. It is to be a High Day with a Bible School rally at 9:45 a. m. Morning worship and communion, with sermon by City Evangelist Sumner T. Martin at 10:45. Subject, "Duties and Dangers in Church Life." C. E. meeting at 6:30 p. m. and Rally Day program by Sunday school at 7:45. This will be a patriotic, home missionary exercise, with special music and a temperance recitation by Miss Leona Ensign of Kankakee, Ill.

At 3 p. m. the dedication, with an address by Parker Stockdale, greetings by city pastors, a call for money by C. G. Kindred, and excellent music by Jackson Boulevard church choir, Miss Snider of Moody Institute, and others.

Let me tell you something of the West End people and their work. Edward A. Henry preached here about two years. He was loved by all, and left a good feeling in the community toward the little church.

Four months ago the C. C. M. S. had the city evangelist hold a tent meeting and continue as minister. About 20 came forward in meeting, and 16 since. Twenty-two of these hold membership with West End church. The others went to other churches, or have not been baptized. There are about 40 members.

A. C. E. and Ladies' Aid Society were recently formed, and a Junior C. E. is planned for the near future.

The people have a mind to work. They

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love the church. They are willing to "endure hardness" for it. Their loyalty and consecration are beautiful. To make up the \$500 necessary for the first payment on the property one man gave \$100. He had very moderate means. Another gave \$25. To do this he had to work nights and Sundays for two months. This he did cheerfully after his regular work in the office six days each week. Two others act as janitor without charge, and others are coming at night after a hard day's work, to repair the church. The women, with the preacher and his wife, have cleaned the church, to save expense of having it done.

I believe such heroic giving, such noble service deserves mention. I believe their brethren and sisters in the Chicago churches and elsewhere will see to it that it does not go unrewarded and unrecognized. The dedication will give opportunity for the people to declare what they think of such faithfulness.

The financial burden on the little band is too heavy for them to bear alone. Principal and interest on the debt, with the running expenses of church, not including minister's salary, will reach at least \$900 this year. They have given about \$600 in the past four months. I know Chicago Disciples will bring or send an offering either to the undersigned or to Roscoe McMillan, 2289 Congress, church treasurer.

Sumner T. Martin.

2136 W. Congress St.

BOSTON NOTES.

Did you read "Nebulous and Nabulous," by J. J. H. in the Century of Nov. 15? If you have not, turn back and read it. It is refreshing.

Brother H. H. Cushing has closed his pastorate in South Framing, Mass., to take the church at Gloversville, N. Y. Brother Cushing has not been long in the ministry, but has made a good beginning. His church gave him a reception on the evening of Nov. 19.

The union meetings under Gipsy Smith continue on the increase. Tremont Temple is more than full. Overflow meetings are being held in Park Street church. Smith is sane. His spirit is fine. He awakens the desire in the ministers to go out and do as he is.

Rev. S. Parks Cadman of Brooklyn, N. Y., came to our city the other day to speak on "The Spirit of Orthodoxy and Progress." There is not a small company in this city who are so straight in orthodoxy that they actually lean the other way. Cadman's message was to these.

Under the auspices of the Lowell Institute, Dr. F. G. Peabody is delivering a series of important lectures on Theology. So far, he has delivered two, "A Call to Theology" and "The Spirit of Theology." This call comes from a man whom we all thought absorbed in the practical.

The Protestant Episcopal church is waking up to the project of their thank offering. The Episcopal church of America is the descendant of the Jamestown church, and its convention is to be held there next year. By the way, there is where the Disciples are to meet next year. The Episcopal church proposes to go up to their convention with at least a thank offering of \$1,000,000. What will we take up to our convention? The New England Christian Missionary society expects to issue, in the near future, a monthly paper devoted to the interests

of the Disciples in New England. We shall welcome such an effort.

The latest freak has arrived. It may have been here for a long time. If so, the writer confesses to ignorance. It is The Mazdazan society. Its religion is Breathe. It is in this, they say, that we live, move and have our being. What next.

A. L. Ward.

JASPER COUNTY, MISSOURI, ITEMS.

The Jasper county convention was held to-day, Nov. 6th, with the church in Cartersville. The sessions were held in the M. E. Church, as the Christian Church is being enlarged and about \$3,000 being expended improving it, which will make it the most sightly and best equipped church building in that growing city.

The convention was the best that has yet been held in Jasper county. There were sixty-four present from the different parts of the county. The reports showed that the year's work just closed is the best that has ever been done by the co-operation. A year ago J. W. Baker, of Joplin, was employed as county evangelist, and his report for ten months' work showed: Number of days worked, 303; sermons and addresses, 298; additions, 156; money raised, \$5,140.98; built and dedicated one house of worship, organized one church with Bible School and Endeavor society, revived three dying churches and located four pastors. This is a splendid record for such a field, and Bro. Baker deserves great praise for his untiring devotion to the work. He enters the general evangelistic field, beginning at Granby on the 8th inst. The specific work of the co-operation of the coming year will be to revive and strengthen the work at Purcell and organize a church at Oronogo, and the convention adopted the Louisiana plan by adjourning to meet with the church in Oronogo the last Wednesday in October, 1907.

The work in and around Joplin is growing. Oct. 28th, the First and South Joplin churches united with the little band at Villa Heights in dedicating their new house free from debt. This work was inaugurated through the efforts of Bro. Baker, and the co-operation of the two churches. They start off with an organization of thirty-six earnest, determined disciples, and we hope it will be but a short time until they will be having the regular services of a minister all of his time.

The South Joplin church has a unique record. Aug. 19th, one of its young men, Albert Burkhart, was ordained to the ministry, which makes the third one thus set apart by this church in less than the three years of its existence, the other two being J. W. Baker and Marcellus Ely.

Bro. Turner, of the First Church, is now in St. Louis, assisting in the simultaneous campaign, at the Hamilton Avenue Church. The writer goes to Gallatin, Mo., Nov. 12th, to assist Bro. Callithan.

Geo. L. Peters.

BIG RETURNS FROM SMALL INVESTMENTS.

That is just what people are looking for now. The reason for the flourishing of "get-rich-quick schemes" is that people want a great big return from a very small outlay. That is exactly what you can get from an investment in the work of Kentucky Missions. If a man's

soul is worth more than all the world—what is the value of many souls? This is written that the attention of the brotherhood in Kentucky may be called to the fact that during the first sixty days of our new year's work 528 have been added to our numbers through the labors of our workers in the State Mission field. One of the great missionary organizations set as its goal last year 1,000 souls, added and rejoiced greatly that this was achieved—as do we all. They spent about 200,000 to accomplish this and considered it well spent. You will note that more than half that number were added in two months in old Kentucky and at a very small cost. We believe a Kentuckian is worth as much as anybody on the globe. The writer believes that, and he is so unfortunate as not to be a Kentuckian—except by adoption.

This work is a case of big returns from small investments. Are you, my friendly reader, taking any stock in this enterprise? Have you seen to it that your congregation has taken a good offering for this work during November? If not, are you going to see to it that as early as possible such an offering shall be taken?

WANTED—One hundred churches to take the State Missionary offering in Kentucky at once. Will your's be among the number?

The November offering has begun well. Let us go unto perfection.

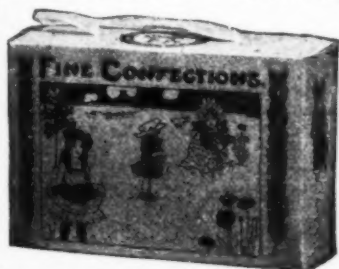
H. W. Elliott, Sec.

Sulphur, Ky., Nov. 15, 1906.

OCTOBER IN OREGON.

With October, evangelistic work in Oregon begins in earnest and many of the churches have perfected their plans for the year's campaign for souls. As a rule, the churches will do their best to help the O. C. M. C. to realize the motto, "2,000 souls for Christ and \$6,000 for Oregon missions," by Turner, 1907.

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During the month the writer had the privilege of visiting most of the churches of Eastern Oregon and attended the conventions of the Central and Northwest districts. That of the Central has already been reported. The convention of the Northwest district was the equal in every way of the Albany gathering. "The Field," "The Forces," and "The Obstacles" were some of the main questions considered in the convention. The Bible school, the C. W. B. M. and the Y. P. S. C. E. were represented on the program by competent speakers.

As a result of this gathering, Bro. G. C. Ritchey becomes evangelist for the district, opening his term of service with a meeting at Tillamook, where Bro. Zimmerman is serving as missionary pastor.

The success of this convention was, in no small degree, due to the untiring energy of Bro. C. F. Swander and the hospitality of the McMinnville church, with whom the convention met. Bro. E. S. Muckley is the efficient leader of the work in this district and was chosen to succeed himself as its president.

This district and the Northeast have the distinction of having the only Living Link churches in the state. Portland 1st, is a "Living Link" in the F. C. M. S. and Athena in the A. C. M. S. It would be a fine thing for some of the other Oregon churches to "go and do likewise."

Every Bible school in Oregon should send in a worthy offering the day following "Children's day for American Missions," Nov. 25. The Spirit of Christ is the spirit of missions. Do we possess the spirit?

Yours in His Name,

F. E. Billington

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KENTUCKY HONOR ROLL

We are sending out to-day the Roll of Honor certificates for our Kentucky Bible schools. There are eighty-four schools that have obtained a place upon this roll, the largest number we have

ever had in Kentucky. There are three essential conditions for the obtaining of this Honor Roll certificate: the school must observe Children's Day for Home Missions, Children's Day for Foreign Missions and satisfy the apportionment for state work.

Let us remind the schools that the first of these essentials for the new year is now before us. Children's Day for Home Missions is November 25. Full supplies and information regarding this day may be had free by addressing Geo. B. Banshaw, Y. M. C. A. Building, Cincinnati, O., and to him the offering must be sent. A school may observe the day either by giving the rally exercises in full or by simply taking an offering. Where November 25 does not suit for any local reason, a school may choose another Sunday. Many schools have already observed the day. The largest reporting thus far is Cadiz with \$50. We hope to give next week a number of items from various schools of the state. There were one hundred and eighty-six that observed the day last year, contributing nearly \$1,600. We must reach fully \$2,500 this year. Shelbyville has held the record of contributing the largest amount for several years. We are anxious to see whether Shelbyville will hold this honored place this year.

We give the list of Honor Roll Bible Schools read at the Louisville convention:

Alton, Artemus, Ashland, Augusta, Bardstown, Beard, Bellevue and Dayton. Bethel (Bath), Bethlehem (Clark), Boston, Burgin, Burkesville, Cadiz, Carlisle, Carrollton, Chaplin, Clintonville, Covington (First), Covington (Fourth Street), Cynthiana, East Union, Falmouth, Fairview (Bracken), Farmer, Flemingsburg, Flour Creek, Frankfort, Georgetown.

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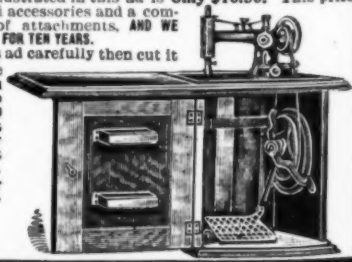
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(Continued from page 1053.)

OKLAHOMA UNIVERSITY.

Our board required the city of Enid to put up a satisfactory guarantee for the payment of the cash bonus. We are proceeding at once with our plans for buildings and we hope to be able to break ground not later than December 1st. If we carry out the plans that we have in mind, we will have one of the finest educational plants in the new state. The next problem that we have on our hands after the erection of buildings, is the securing of an adequate endowment for this great school. Its possibilities for good are boundless, and it ought to appeal very strongly to men who have money for benevolent investment. We feel greatly encouraged over our present prospects. The Lord is blessing us in a wonderful way.

By reference to the map it will be seen that Enid is somewhat out of the center of Oklahoma proper, but when Kansas, Arkansas, and Colorado are taken into the account, it is quite central to the region from which we may hope to draw, probably as much so as any other city of any considerable size.

It is our plan to get a landscape gardener to lay off our grounds, secure an architect to work out plans and specifications for our buildings, and then let the contract. The aim will be to have the buildings ready for occupancy by September, 1907. The music department of the school will be opened at once in rented rooms, inasmuch as there is a strong local demand.

I am sure our brotherhood will be glad to know of the bright prospects of this great educational enterprise.

I will make my home in Enid from this time forward, and all correspondence may be addressed to me at that place.

Very respectfully,

E. V. Zollars,

President Oklahoma Christian University.

BURTON.

Charles Oscar Burton, son of Mr. and Mrs. J. M. Burton, and eldest of ten children, was born in Hamilton Co., Ind., Jan. 8, 1867, and died at Scottsburg, Ind., Nov. 1, 1906, after an illness of seven weeks. Reared on a farm, he began teaching at 20, and taught in the public schools of the county for 15 years. He was married to Miss Zadie Kiste, Dec. 23, 1888. Six children blessed their home, four of whom remain, two having died in infancy.

Bro. Burton was ordained to the ministry at his home church at Boxley in 1896, since which time he has faithfully served his Master as a preacher of the Gospel. During this period of ten years he has

WHAT LESSONS FOR 1907-8-9?

Shall they be

"SCRAPPY," OR "SYSTEMATIC"?

A Question Suggested by

THE PRESBYTERIAN GENERAL ASSEMBLY

at its annual meeting in Des Moines, Iowa, in May, 1906, when it adopted the report of its large and able Sabbath-School Committee, as follows:—

"We feel, therefore, that with the rising demand for greater efficiency in Sabbath-school organization and methods, the time has come for our Church, through its representative General Assembly, to voice a protest against the continued employment of *scrappy*, disconnected or widely separated Scripture selections as a basis for Sabbath-school instruction, and also a demand for the adoption of a more scientific and systematic scheme of study which shall give the pupils a wider and more intelligent comprehension of the Bible as a whole."—*Minutes General Assembly, 1906, p. 115. (Italics ours.)*

This very important action by one of the largest and most representative religious bodies in America *unintentionally but actually* describes the radical difference between the INTERNATIONAL LESSONS and the BIBLE STUDY UNION, or BLAKESLEE, LESSONS, for the next three years, as illustrated below.

	1907	1908	1909
Acts to Rev		1st 6 mos. 2nd 6 mos.	Acts to Revelation
Four Gospels		John	
Old Testament	Genesis to Samuel	Saul to Solomon	

Diagram showing parts of Bible studied in International lessons during the next three years.

	1907	1908	1909
Acts to Rev			Acts to Revelation
Four Gospels		The Life of Christ	
Old Testament	Genesis to Malachi		

Diagram showing the entire Bible as studied in the Blakeslee lessons during the next three years.

In 1906 both these lesson courses begin with Genesis and in 1909 both end with Revelation. But during the intervening period one gives lessons composed of "scrappy, disconnected, or widely separated Scripture selections," vibrating back and forth between the Old Testament and the New; while the other affords a "scientific and systematic scheme of study," presenting the entire Scripture narrative connectedly, and giving the pupils a wide and "intelligent comprehension of the Bible as a whole."

The important question for every school is, Which of these courses of study it will follow during the next three years?

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labored at several points in central and southern Indiana, all of which will attest to his faithfulness and Christian character. At the time of his death he was serving the churches at Scottsburg, Zoah and Austin, all in Scott county, Indiana, and although he had been on that field only a few months, he was making himself felt and had endeared himself to these brethren.

Bro. Harley Jackson of Seymour, held an appropriate service at the home on Thursday afternoon, Nov. 1. The next day the body was brought to the old home at Boxley for burial. Here the

final service was held on Saturday morning, in the presence of a large gathering of relatives and friends. Brethren A. L. Crim, E. L. Day, L. C. Howe and the writer were all present and had a part in the service, after which we bade him good-bye until we meet around the throne of God.

Of his closer relatives, Bro. Burton leaves a wife, three daughters, one son and an aged mother, brothers and sisters to mourn his loss. He will be missed greatly by all who knew him, and the cause of Christ in Indiana sustains a loss unmeasured.

W. D. Bartle.

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